

THE  
**ANTI-INFIDEL**  
AND  
**RELIGIOUS ADVOCATE.**

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"It is a duty we owe to God, as the fountain and author of all truth, who is Truth itself, and it is a duty also we owe ourselves, if we deal candidly and sincerely with our own souls, to have our minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatever appearance."—*Locke.*

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**DEISTICAL LOGIC INVESTIGATED.**

HAVING previously evinced that Deism, or natural religion, is insufficient for the moral government and spiritual purification of man; that, guided by his own impulses and deductions, he has been, and is, a degenerate and corrupt being; and that human authority and persuasion have never yet been sufficient to reclaim him from degradation: we shall now proceed to inquire, how far the rejection of Revelation is accordant with the belief in those attributes which deists are compelled to ascribe to the Author of creation, whose existence they profess to acknowledge.

In asserting the existence of a Supreme Being, deists generally declare, that their belief results from the most irrefragable evidence; that they behold a world which abounds in objects of beauty and usefulness; that the variety of physical effects which it presents must be referred to an adequate producing cause; and that it is more difficult to suppose that matter produced what is beheld, by some of its own plastic energy, than to conclude that the whole of the visible creation is the work of a wise and omnipotent Being. As far as this belief or evidence of existing Deity extends, we

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do not disagree with the deists; nor in going beyond him in belief, do we transgress a single principle which natural theology establishes. But if belief in Revelation is dictated by the principles manifested in nature, and is only another name for carrying the inferences thence deducible to their legitimate extent, the deist in rejecting an authenticated Revelation must be at variance with his own creed; must deny, in one case, the evidence which he admits to be true in another.

It is not from a general indiscriminating view of nature, that a *logical* belief in the existence of God is generated. The selection of one natural production which can be individually contemplated in its more minute structure, and in which contrivance and wisdom of design are discovered, is the origin of logical belief: and when comparison has ascertained that other objects exhibit similar proofs of intelligence in their various constitutions, the mind, by a sort of intellectual necessity, resulting from this multiplied aggregate evidence, seems compelled to refer physical effects to that anterior Cause who must be supreme in wisdom and in power.

But not only must it be acknowledged, that wisdom is exhibited in

the various contrivances with which the world abounds, but also that there is a consistency of wisdom universally discoverable; that it is not present in one case and absent in another; not displayed in one thing and refused in another, with any thing like caprice or whim; but that it is manifested, in an adapted degree, in every object of nature. The elephant is supplied with appropriate means of providing for his wants; and an equal care is discoverable in the instinctive power and ability bestowed on the ant. In the formation of plants there is a similarity of judicious contrivance; and, in short, were man capable of investigating every minute grade in universal being, design and adaptation would be found to exist from the prodigious worlds that roll in ether, to the particle of insensate matter which is invisible to the unassisted eye. This is generally or specifically acknowledged by the deist. He sees a suitable provision made for the continuance and comfort of animal life; nothing is neglected, and there are no anomalies in divine wisdom.

If, in the physical world, such care and contrivance are bestowed, we have the highest assurance that God designs the well-being and perfection of his whole creation, and that he acts consistently with some definite and unalterable law of wisdom, which is discovered in supplying means adapted to a proposed end. But there is no reason to infer that he would be especially negligent of the moral interests of man. He who created human beings for rational enjoyment, would certainly be as careful in securing and aiding that result, as carrying forward the endless processes by which physical perfection is so admirably produced.

But it is here that the logic of the Deist falls into contradictory confusion. He admits that the wisdom and goodness of God are manifested in the universe; that there is a providential care in the works of nature, and that

every physical want has its proper mode of supply. Now, if the human mind has certain requirements; if the moral state of man demand an attention and care analogous to those demanded and supplied in the physical world; the inference is, from previous facts, that they would be as readily and certainly afforded in one case as in another. We have already intimated, that merely natural religion is insufficient to repress wickedness and extend virtue among mankind in general. That defection exists we need not attempt to prove: but amidst the moral evil which the world exhibits, amidst a thousand fallacies which result from the imperfection of human intellect, and contribute to the mass of error and doubt, the deist asserts that God will not interfere; that he will not impart that which is required; and is thus opposed in the most important of all affairs to that wisdom and benevolence which, in the economy of the physical world, he has so abundantly displayed.

That to attribute such apathetic conduct to the Deity, is to charge him with the most palpable inconsistency, must be obvious to all who properly remember his existence and attributes as deduced from nature. To give a Revelation of his will; to communicate that knowledge and to impress those obligations which are essential to the spiritual welfare of his rational offspring, does not contravene any previously established attribute. It violates no principle antecedently developed; but only extends to more comprehensive boundaries that goodness which was before known to exist and operate in a lower sphere of utility and benevolence. That Revelation is necessary; that without such a communication there can be no certain knowledge of the present or future condition as under the moral government of God; and that hence there must be a corresponding laxity in the opinions and lives of men, is a

truth capable of the most irrefragable proof. To suppose, therefore, that a necessary Revelation would be made, and that man should not be unassisted in that which he most required, is in the most perfect accordance with the deducible nature and operations of God.

But the deistical logic, on the contrary, implies, that the higher the demonstrated necessity of Revelation, the less likely it is to be communicated; that the exigencies, which in one case cause the Deity to bestow an adapted mode of supply, in another and higher sphere produce a very contrary result; and instead of exciting the divine contrivance for human benefit, evince a lethargic indifference which no degree of want and importunity is sufficient to overcome. In things of minor importance, God is supposed to proceed with an admirable consistency of benevolence; but when circumstances of vital moment call for a continued exertion and extension of the principles which he had before exercised and approved, he is represented, not only to pause, but to contradict his antecedent conduct, to restrain his own nature, and, as it were, to suspend his own identity. To declare that God would not communicate such a revelation, is to attribute to him an inconsistency and fickleness, the very thought of which must appear impious to a rational and pious mind. It is charging cruelty on him whose benevolence is attested in a multitude of contrivances for human comfort, and whose goodness is not exhausted by what he has thus created.

But shall it be inferred that such an inconsistency is in God, and that the divine mind is at variance with itself? The acknowledged infirmity of human intellect might certainly be allowed to suggest that it is possible, at least, if not likely, that the inconsistency is in the deductions of man, and not in the mind of God. In thus arguing against a suitable provision for human weakness and guidance, the deist evidently con-

tradicts the attributes which nature compels him to deduce and acknowledge; and, instead of enlarging his conceptions of the goodness and solicitude of divine providence already displayed in the visible economy of the natural world, he prefers to contravene his own belief, and to accept evidence at one moment which he rejects at another. Thus an identical cause is implied to produce a conflicting diversity of effects; and that benevolence, which prompted creation, which invested the world with beauty, and produced in man a mind to enjoy what he thus beholds, and a nature capable of eternal exaltation, is suddenly congealed into frigid apathy towards those objects whose mental welfare it neglects, but upon whose corporeal state it still beams with tenderness and effulgence!

But it is not only against the testimony which nature yields in favour of Revelation, that deistical logic militates. With such a multitude of circumstances, which render Revelation antecedently probable, we have to combine the positive evidence arising from the fact that a professed Revelation has been presented to the world, which contains precisely that kind of intelligence, and proposes exactly that kind of result, which we should expect to find in a Revelation were its character a matter of speculative hypothesis. No communication could declare more than the nature and requirements of God, and the duty, present condition, and future prospects of man. It could not reveal a more awful and impressive doctrine than the immortality of the soul, or inspire more powerful motives to obedience and virtue than those which arise from the assurance of eternal happiness or misery, as the consequences of renovated goodness or confirmed depravity. But of the respective influences of Revelation and Deism on human character and happiness, we shall speak in a subsequent number. At present it has

been evinced, from adducing facts, that natural religion is insufficient for the happiness and advancement of man, and that the Deistical deduction against the probability of Revelation is infirm and contradictory.

[To be continued.]

#### VISIT TO THE FALLS OF NIAGARA.

It is a general impression, that, to go under the falls of Niagara, we must walk upon the level where they spend their fury, and within arm's length of the torrent; but it is not so; our path lies upon the top of a bank at least thirty feet above the bottom of the abyss, and as far in a horizontal line from the course of the falls, and close under the immense rock which supports them. This bank overhangs us, as one side of an irregular arch, of which the corresponding side is formed by the sheet of water; and thus, instead of groping our way at the foot of a narrow passage, we stand mounted in a stupendous cavern.

The first thing to be done, after descending the tower of steps, is, to strip off all clothing, except a single covering of linen, and a silk handkerchief tied tight over the ears. This costume, with the addition of a pair of pumps, is the court-dress of the palace of Niagara.

We passed about fifty rods under the Table Rock, beneath whose brow and crumbling sides we could not stop to shudder, our minds were at once so excited and oppressed, as we approached that eternal gateway, which nature has built of the motionless rock and rushing torrent, as a fitting entrance to her most awful magnificence. We turned a jutting corner of the rock, and the chasm yawned upon us. The noise of the cataract was most deafening; its headlong grandeur rolled from the very skies; we were drenched by the overflowings of the stream; our breath was checked by the violence of the wind, which,

for a moment, scattered away the clouds of spray, when a full view of the torrent, raining down its diamonds in infinite profusion, opened upon us. Nothing could equal the flashing brilliancy of the spectacle. The weight of the falling waters made the very rock beneath us tremble, and from the cavern that received them issued a roar, as if the confined spirits of all who had ever been drowned, joined in a united scream for help! Here we stood,—in the very jaws of Niagara,—deafened by an uproar, whose tremendous din seemed to fall upon the ear in tangible and ceaseless strokes, and surrounded by an unimaginable and oppressive grandeur. My mind recoiled from the immensity of the tumbling tide; and thought of time and of eternity, and felt that nothing but its own immortality could rise against the force of such an element.

The guide now stopped to take breath. He told us, by hallooing in our ears, "that we must turn our heads away from the spray, when it blew against us, draw the hand downwards over the face if we felt giddy, and not rely too much on the loose pieces of rock." With these instructions he began to conduct us, one by one, beneath the sheet. A few steps farther, and the light of the sun no longer shone upon us. There was a grave-like twilight, which enabled us to see our way, when the irregular blasts of wind drove the water from us; but most of the time it was blown upon us from the sheet with such fury that every drop seemed a sting, and in such quantities that the weight was almost insupportable. My situation was distracting; it grew darker at every step, and in addition to the general tremor with which every thing in the neighbourhood of Niagara is shuddering, I could feel the shreds and splinters of the rock yield as I seized them for support, and my feet were continually slipping upon the slimy stones. I was obliged, more than once, to have recourse to the

prescription of the guide to cure my giddiness, and though I would have given the world to retrace my steps, I felt myself following his darkened figure, vanishing before me, as the maniac, faithful to the phantoms of his illusion, pursues it to his doom. All my faculties of terror seemed strained to their extreme, and my mind lost all sensation, except the sole idea of an universal, prodigious, and unbroken motion.

Although the noise exceeded by far the extravagance of my anticipation, I was in some degree prepared for this. I expected too, the loss of breath from the compression of the air, though not the suffocation of the spray; but the violence of the wind exceeding, as I thought, in swiftness and power the most desolating hurricane — how came the wind there? There, too, in such violence and variety, as if it were the cave of Æolus in rebellion. One would think, that the river above, fearful of the precipice to which it was rushing, in the folly of its desperation, had seized with giant arms upon the upper air, and its half-way course abandoned it in agony.

We now came opposite a part of the sheet which was thinner, and of course lighter. The guide stopped, and pointed upwards; I looked—and beheld the sun, “shorn of his beams” indeed, and so quenched with the multitudinous waves, that his faint rays shed but a pale and silvery hue upon the cragged and ever humid walls of the cavern.

Nothing can be looked at steadily beneath Niagara. The hand must constantly guard the eyes against the showers which are forced from the main by the fall, and the head must be constantly averted from a steady position, to escape the sudden and vehement blasts of wind. One is constantly exposed to the sudden rising of the spray, which bursts up like smoke from a furnace, till it fills the whole cavern, and then, condensed

with the rapidity of steam, is precipitated in rain; in addition to which, there is no support but flakes of the rock, which are constantly dropping off; and nothing to stand upon but a bank of loose stones covered with innumerable eels.

Still there are moments when the eye, at one glance, can catch a glimpse of this magnificent saloon. On one side the enormous ribs of the precipice arch themselves with Gothic grandeur more than one hundred feet above our heads, with a rottenness more threatening than the waters under which they groan. From their summit is projected, with incalculable intensity, a silvery flood, in which the sun seems to dance like a fire-fly. Beneath, is a chasm of death; an anvil, upon which the hammers of the cataract beat with unsparing and remorseless might.

We had now penetrated to the inmost recess. A pillar of the precipice juts directly out into the sheet, and beyond it no human foot can step. The distance from the edge of the falls, to the rock which arrests our progress, is said to be forty-five feet, but I do not think this has ever been accurately ascertained. The arch under which we passed, was evidently undergoing a very rapid decay at the bottom, while the top, unwasted, juts out like the leaf of a table. Consequently a fall must happen, and, judging from its appearance, may be expected every day; and this is probably the only real danger in going beneath the sheet. We passed home through the valley which skirts the upper stream, among gilded clouds, and rainbows, and wild flowers, and felt that we had experienced a consummation of curiosity; that we had looked upon that, than which earth could offer nothing to the eye or heart of man more awful or more magnificent.—*U. S. Literary Gazette*

## THE ORIGINAL PROMULGATION OF CHRISTIANITY.

WE demonstrated in a previous paper on this subject, that Christianity must have been promulgated and received in the manner which it alleges, and that sensible proof of its authenticity must have been exhibited before general credence was obtained. We assume that the doctrines of Jesus Christ were accompanied and attested by miracles, or those interruptions of the ordinary course of nature, which bespeak an intervention of supernatural power. Now, where such evidences were in reality exhibited, it may be supposed that the extent of their effect would, in some degree, be proportioned to the extraordinary and indubitable character of their cause. Were a man now to appear, who should instantly eradicate disease without the application of medical aid, or were he to renew life in the dead, and call forth a corpse from the grave, we should not be surprised if he made a great impression on the public mind, and that those who beheld such performances should believe the allegations which he made when urged by such a singular and astounding power. But if those allegations themselves were of an exalted and excellent nature; if they were more purifying and consolatory than the opinions which mankind had been accustomed to receive, and attested that which had been previously but a matter of supposition, or doubt; if extraordinary works were combined with extraordinary wisdom, then it would not be astonishing that such a person should obtain admirers and disciples. The cause itself, which displayed extraordinary wisdom and supernatural power, was astonishing; but the effect was only in natural accordance with that which produced it. This distinction will be found subsequently applicable to our subject. But the case which we have just supposed is precisely that of Christianity. That Jesus Christ appeared,

and that his preaching caused results which nothing but the most impressive and clear attestation could have produced, we have already seen. By the most indubitable historical testimony, we are informed that the spread of the Gospel, immediately after its original promulgation, was rapid and extensive. But it is designed here to offer some observations on the more individual effect which the evidences displayed in support of Christianity produced on those by whom its doctrines were first received.

The influence of opinion on human conduct is generally determined by the weight which is attached to the opinion itself, and to those evidences which preceded and produced its adoption. We mean not to assert that belief invariably produces accordant effects in the life, or that a proposition may not be sincerely believed, and yet remain, for a time, passive as to practical effect: but no men, in cases of moment, where the most important and serious consequences are implied, allow their actions to be determined by known falsehood. The principles which then guide action are believed to be true, and their direction would not be obeyed unless that truth had been antecedently attested. A man, for instance, would not be very likely to adopt a creed which would expose him to contempt and persecution, and insure him no reward as long as he lived in this world, unless the propounder had displayed such credentials of authenticity as should overcome the previous reluctance of the man to endure a life of misery and death for the hope of eternal happiness hereafter. The resolution and constancy of a man in adopting such a creed, and his adherence to the profession which attracted such general suspicion and danger, would declare the strength of that by which this determination was produced.

Such was the case with the immediate disciples of Jesus Christ. In believing what he taught, they excited



the hostility of the Jews and the Romans. The Jews had evinced their deadly malignance by crucifying the author of Christianity himself; and if they thus murdered the master, what could the servants be likely to expect? The persecutions which they endured under the Romans were singularly cruel and extensive. Tacitus, Suetonius, and the younger Pliny allude to the severity which the early Christians endured. Tacitus, in noticing the fire at Rome, which occurred in the reign of Nero, says that it was imputed to the emperor himself, who, to remove the stigma, laid it to the charge of the Christians, whom he caused to be tortured for this alleged offence. Tacitus says, "To suppress, if possible, this common rumour, Nero procured others to be accused, and punished with exquisite tortures a race of men detested for their evil practices, who were commonly known by the name of Christians. The author of that sect was Christus, who in the reign of Tiberius was punished with death as a criminal, by the procurator Pontius Pilate. But this pestilent superstition, though checked for a while, broke out afresh, not only in Judea, where the evil first originated, but even in the city [of Rome], the common sink into which every thing filthy and abominable flows from all quarters of the world. At first those only were apprehended who confessed themselves of that sect; afterwards a vast multitude by them; all of whom were condemned, not so much for the crime of burning the city, as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, that they might be torn to pieces by dogs; some were crucified; while others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burnt to death. For these spectacles Nero gave his own gardens, and at the same time exhibited there the diversions of

the circus, sometimes standing in the crowd as a spectator, and at other times driving a chariot himself; until at length these men, though really criminal and deserving of exemplary punishment, began to be commiserated, as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man."\* Suetonius testifies that "the Christians were severely punished,—a sort of people addicted to a new and mischievous superstition."†

On the authenticity of the statement of Tacitus relative to this persecution, Gibbon, whose enmity to the Christian religion is very well known, offers the following remarks:—"The most sceptical criticism is obliged to respect the truth of this extraordinary fact, and the integrity of this celebrated passage of Tacitus. The former is confirmed by the diligent and accurate Suetonius. The latter may be proved by the consent of the most ancient manuscripts; by the immutable character of Tacitus; by his reputation, which guarded his text from the interpolations of pious fraud; and by the purport of his narration."‡ We may further observe, that the profession or acknowledgment of the Christian religion is by both the above historians alleged as the cause which excited that sanguinary persecution, which occurred about thirty years after the crucifixion of Jesus Christ. At that period not only was the number of his disciples admitted to be great, but their religion had inspired them with a constancy which imposition or ambiguous truth could never have generated. Many of those who were the objects of Nero's malignity, had doubtless been witnesses of the works and hearers of the words of Christ; and it was from the freshness, notoriety, and demonstrated reality of the attestations of truth which he had given, which caused so many to adhere

\* Tacitus, *Annal.* l. xv. c. 44.

† Suet. Nero c. xvi.

‡ Decline and Fall, v. 2 p. 407. 8.

to his doctrines when life might have been saved by dissembling or specious renunciation. Their imaginations, their understandings, and their hearts had been impressed by divinity itself; and their constancy is therefore no matter of surprise. Such a process and consequence in the human mind, it is not difficult to suppose or describe. The doctrine of immortal life, as the consequence of an observance of certain precepts, was divulged; it was supported by sensible evidence; the force of that evidence could not be denied by the ingenuous and sincere; they were thence convinced of the reality of a future state, and assured of the mode by which it might be rendered happy: and as this conviction and assurance vividly operated, they made the best estimate, that nothing which man could inflict was worthy of a comparison with an immortality of blessedness which death only called them a little sooner to enjoy.

As to the alleged wickedness of the early Christians, it may easily be discovered that it consisted in their disagreeing with the idolatry and abominations which then prevailed. If the religion which they believed and practised bore any resemblance to that taught by Jesus Christ, it must, to the corrupt perceptions of an abandoned world, have appeared wicked indeed. It would excite the hatred of those whose vices it condemned; and its superior purity is attested by the calumny and opposition which it then excited. That the religion which early Christians received was identical with that taught in the Gospels, we shall evince in some future papers; and if it can be demonstrated that the doctrines originally received were the same as those taught by the Evangelists, the charge of wickedness intimated by Tacitus, will prove a powerful evidence of the truth of Revealed Religion. But we may here remark that known imposture has never produced any events parallel with those of Christianity.

#### TRUE ESTIMATE OF LIFE.

It is said of sight that it frequently requires the rectification of touch, and that the eye alone is insufficient to ascertain the space intervening between two objects. In children the idea of distance is generally erroneous, and paintings have been executed with such perfection, that nothing but feeling could remove the first illusive impression of the roundness and radical perfection of the figures which the canvass represented. But the fallacies of sense, we might almost infer, were intended to draw attention to the possibility of those moral delusions which mankind so frequently display and illustrate. In nothing is the practical defection and infirmity of human judgment more generally evinced than in the estimation of the purposes of life. While dearth of provision and scarcity of money induce all the rigidities of economy, the shortness of life seems to increase the intensity of the rashness with which it is perverted.

It is not to the reckless votaries of sensuality, not to those whose business is profusion, luxury, and dissipation, that this remark is intended to apply; but to those who have sagacity to feel the value of time, yet not sufficient wisdom to apply it to its intended purpose, and whose solicitude is chiefly directed to those accumulations which, like sand in a riddle, escape from possession nearly as fast as they are obtained. That existence so spent is misapplied, is evident from the effects which it generally displays; for when industry has reaped its golden harvest, speculation enriched the daring adventurer, and that for which desire panted has been attained, satiety induces disappointment, and the heart feels a void which cannot be filled by the acquired possessions. Nor is this conduct confined to those alone by whom religion is professedly regarded with disrespect or indifference. The Christian, who acknowledges a hope of everlasting happiness, too



often falls into the snare of earthly aggrandizement, and, after commencing with a moderate wish for competence, ends with the rapacious desire for multiplied riches. Whatever be the degree of influence which the incubus of avarice inflicts, its lightest pressure suffocates many virtues, and is seldom removed till the heart has become more or less confirmed in permanent insensibility.

A confused notion that permanence is annexed to riches, will, perhaps, be discovered as the cause by which this result is produced,—a result which implies delusion in the beginning and inquietude in the end. Wealth promises to gratify natural desires; and when first their importunity is felt, the gratification they would afford seems lasting and delightful. But when time has abated their ardour and reduced the vividness with which they receive the impressions of enjoyment, habits which have been subservient to these desires are relinquished with inconvenience and pain. Permanence of desire, or permanence of gratification, cannot attend a being whose mind varies in its perceptions, and whose physical constitution is subject to change and decay. But such is the strength of the original impression, that money will supply desire with gratification, that the delusion is not often discovered till man finds that he has made a wrong use and estimate of life.

Against an indulgence of worldly-minded rapacity, Jesus Christ delivers several cautions. He connects this life with the one which is to come; and thence declares their relative value by inquiring, What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? The contrast here instituted not only refers to the respective extent of life in this world and in the other, but those dispositions which are acquired in probation, and which will modify the eternal state here-

after. While, therefore, the insignificance of time is taught; while daily experience proclaims the lapse of natural duration, and the insufficiency of all which it confers, Inspiration reveals a more extended and awful result as consequent on the application of this life.

It is clear from the Divine declaration, that the pursuit of worldly objects implies a spiritual danger which an immortal being should not incur. Success inflates pride, and disappointment imbitters the disposition; and if a man's lot be equally balanced between achievement and miscarriage, the constant application to one object, the fear of poverty or the hope of gain, insensibly extinguish the love of heaven; and the greatest good soon ceases to be an object of desire.

But the induration of sensibility, and an indifference to the things of heaven, are not the exclusive evils which worldly pursuits involve. They gradually extinguish faith in Providence. He who imagines that his own wisdom and activity supply all that he requires and obtains; that nothing but human prudence gives and nothing but human folly deprives; excludes all influential belief in a controlling power of God; and if some vague notion of Providence is by chance retained, it is too infirm to inspire confidence in his goodness, or gratitude for his love. Hence it is obvious, that the estimation of life as an arena for gaining the sordid prize of wealth or temporal distinction, corrupts the disposition, and tends to corrupt that vital faith in the providential mercy of God which is so reasonable and consoling.

That a practical reliance on God to provide, would, even in this world, be productive of increased happiness, who would attempt to deny? Activity would not be suspended though rapacity were destroyed; and labour would then be rewarded, not by hoards of gold, which are perfectly useless till spent, but by that happiness which it would enable man to diffuse among

his brethren: while as the exertions of all tended to the point of mutual benefit, the dread of poverty would cease, and those hours which are spent in painful provisions for corporeal want, would be applied to the study and purification of the heart. If, in short, "the kingdom of God and his righteousness were first sought, all other things would be added," for the few real and insignificant physical exigencies would be easily and abundantly supplied. Christians, especially, should check that rapacity which they too often display: they should think more of their religion, and less of themselves; and, having the superior light of Revelation, make a proper estimate of the purposes and responsibilities of the present existence.

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### THE PULPIT OBSERVER.

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ARCHDEACON HAMILTON.

Dr. Hamilton, on Sunday morning, delivered a Discourse at St. Martin's-in-the-Fields. He illustrated the parable of the pharisee and the publican who went up to the temple to pray, as recorded in Luke xviii. 10. After some prefatory remarks, he said that the general lesson here taught was that of humility, a sense of which must be felt by all who properly considered the frailty and imperfection of human nature, and the entire dependance of man upon God. This would be enforced by some reflections on the two classes of persons who were represented in the text. The pharisee stood and prayed to himself. He commenced by thanking God; and as far as this expression of thankfulness was sincere, he was blameless: but in the next clause his self-sufficiency and pride began to manifest themselves. He then began the contrast between his own imagined excellence and the defects of others whom he secretly despised, and thanked God inasmuch as he was not like other men; thus coming forward with a pompous declaration of virtue which must have been impious in the sight of God. The pharisee might have been exempt from those

imperfections of which he declared himself innocent; he might not in act have been an extortioner, an unjust man in his worldly dealings, or an adulterer. His allegation might have, therefore, been true: but admitting that it was, how plainly was the cause of his specious righteousness displayed, when he arrogantly reminded God that he was not as the publican who stood near him. Whatever might have been his outward conduct, it was plain that his disposition was impure and self-inflated, and that because he refrained from external immorality, he imagined that his character was dignified and excellent above those who were not so sanctimonious in their deportment nor so impressed with a notion of their own merit and importance.

How different was the conduct and feeling of the humiliated publican! He stood afar off, and did not presume so much as to raise his eyes to heaven: but, impressed with the conviction of his own unworthiness, and that he stood in the presence of an infinitely pure and omniscient Being, he smote upon his breast and exclaimed, "God be merciful to me a sinner!" Then followed the impressive comment of the Saviour: "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The cause of this declaration was obvious. The pharisee was filled with self-righteousness, while the publican secretly felt, and openly confessed, the necessity of repentance, and that the only hope of man was the mercy of God. The practical reflection arising from the subject, would warn us against the indulgence of spiritual pride, which was an insuperable barrier to the advance of regeneration. Every Christian virtue was possessed from the grace of God, and pride from that which was inherited, and not self-created or our own, was absurd and injurious. This pride would, frequently, as in the case of the pharisee, be manifested in those secret comparisons which we might be deluded to make between our own fancied excellence and the evil which others might display. Whenever any process of this kind was felt, it should be checked resolutely in its most incipient stage, as nothing was more hostile

than spiritual pride to the growth of Christianity in the human heart. In conclusion, Dr. Hamilton urged the self-examination of the heart, which would detect its varied infirmities and evils, as the greatest security against that pharisaical sin which in the text incurred the condemnation of Jesus Christ.

#### THE REV. MR. LAKE.

ON Sunday evening the Rev. Mr. Lake, of Worcester, delivered a Discourse in Spa-Field's Chapel, from part of 2 Cor. xii. 9: "My grace is sufficient for thee." The Rev. Gentleman commenced by observing, that when the declaration in the text was made, Paul had been labouring under peculiar trials and afflictions; and in answer to the supplication which he made, Jesus Christ immediately returned the answer, "My grace is sufficient for thee." Mr. Lake then drew the attention of his hearers to the first word of the text, and expatiated on the nature of the speaker by whom the consolatory declaration was made. The speaker was Jesus Christ, who was the self-existent Jehovah, and totally independent, having all the divine energies in himself. It was the same Being who revealed himself to Moses, as the great I Am, and who in sending Moses to the children of Israel, commanded him to say, "I Am hath sent me;" and it was the same Being whose power was sufficient to liberate them from their bondage. Having argued the Divinity of Christ at some length, Mr. Lake observed, that when his grace was declared sufficient, the nature of Him who made the promise should be remembered, who was no less than the Almighty Creator. Here indeed the compassionateness of the Redeemer could not fail to make an impression on the heart. He entered into sympathy with Christians, and was more acquainted with their feelings and wants than any human being could possibly be. This, indeed, was a consequence of the temptations which he endured for our sakes, and from bearing the burdens of sins which were not his own. Jesus Christ was, therefore, to be implicitly relied on in all our seasons of tribulation and difficulty.

Mr. Lake then passed to the consider-

ation of the nature of the proposed aid; the term grace was applied in three different ways. In the first, it denoted the power of God generally; in the second, the gifts from his divine favour; and, in the third, his sustaining power within the Christian. In this last signification it was used in the text. It was thus constantly flowing into the hearts of all the people of God. It gave strength to sustain the weak and encourage the timid believer; and thus all were renovated and advanced by the strength of Christ, without whom, believers were destitute. Jesus Christ was described as the vine,—as that vivifying root which sustained all the tendrils which were derived from it: and while he was declared to support his people, his nature and mercy were immutable. Thus he gave us not only strength, but consolation. Hence Mr. Lake deduced that Jesus was sufficient for his creatures, whose hopes and happiness all originated in his grace.

The readiness with which grace was imparted formed the next division of Mr. Lake's discourse. It was not limited to a few, or imparted in any varying or insufficient portions. Christ did not say, "Go to-day, and come to-morrow and I will give;" but he declared that his grace was always sufficient. If it were not constantly given, not constantly operating, what must be the state of believers? Why did not Satan destroy by his temptations, and triumph in every conflict which he raised in the Christian's heart? His power was opposed, and his success prevented by grace alone. It was also remarkable, that in the text it was not said that the grace of Christians *should* be sufficient; he did not say my grace *shall* be, but is sufficient. With such encouragement, how constantly should the believer look up to Jesus Christ, who was thus so able and desirous to supply every spiritual want!

The sufficiency of the grace of Jesus Christ was then illustrated. Sometimes the believer fell into despondency. He was pursued and overpowered by his besetting sin, and was immersed in the deepest spiritual gloom. The cause of this sometimes appeared past discovery, and he imagined himself abandoned to the power of his own iniquity. But Jesus Christ remained the same; and, if op-

proached, would remove the cause of this affliction. Let the case of Jonah be remembered. He was delivered from his peril, though he cried out from the bowels of hell, which was descriptive of the most terrible condition of which we could conceive. But the same Jesus who promised his grace, and declared it sufficiency, was the Being by whom Jonah was rescued and preserved. In the trials to which we were all subject, in the severing of the dearest ties, when deprived of a wife or a beloved infant, this grace waited to console and sustain. Hence the Christian, in the darkest season of tribulation, should never despair. When good old Jacob came to die, he referred to this sustaining energy of grace, and said, "the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads." What an encouraging and affecting testimony was this of the sufficiency of divine grace!

In the concluding division of his discourse, Mr. Lake alluded to the end for which grace was imparted. It was not to be viewed as a matter of speculation, but of use. We might, indeed, be struck with the wonders of salvation as the work of Jesus Christ, but in our admiration we must remember to apply what he had thus graciously provided, to its practical spiritual use. As one means of beneficial application, prayer stood very prominently forward, and its efficacy should never be doubted. It was always answered; not, indeed, in visible blessings, or in that for which supplication was more immediately made; but in those aids which our spirits constantly required, and the character and mode of which we could not always discover. "But let it be remembered," said Mr. Lake, emphatically, "that Jesus Christ has said, My grace—my grace is sufficient for all." Some there might be whose afflictions rendered them indifferent to life,—some who might in their minds revolve the commission of self-murder; but to these, to every troubled bosom, let the declaration of Christ be applied; for in the midst of every conceivable distress his grace was sufficient for all.

Mr. Lake's sermon was of a highly impressive character; and his various positions and remarks were sustained by a vast number of quotations, which dis-

played his intimate acquaintance with the Sacred Volume.

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## REVIEW.

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*The Entire Works of the Rev. Robert Hall,*  
Published under the superintendence  
of Dr. GREGORY. Holdsworth and  
Ball.

WE feel much gratification in announcing the appearance of the works of the great and good Robert Hall, published under the superintendence of his friend, Dr. Gregory. We have already presented a memoir of the life of Mr. Hall, and afforded our tribute of praise to his extraordinary talent and excellence of sentiments; and few, we imagine, could be acquainted with either without holding similar opinions. The volume before us is the first, and it is intended to complete the work in six. The present contains some of his most admired sermons and addresses, all of which are highly deserving of perusal.

Dr. Gregory, in a note prefixed to the sermon against modern infidelity, corrects an erroneous supposition, which many appear to have indulged. "Nothing," observes the Doctor, "can be more erroneous than the idea entertained by a few persons, that Mr. Hall recited his sermons *memoriter* from the study of a previously written composition. His eloquence was the spontaneous result of his own vigorous and richly stored intellect, and needed not the aid of the usual expedients of men of ordinary mind." This extemporaneous power is illustrated by an anecdote of the above sermon, from which it appears that that excellent discourse was delivered without that preparation of the memory referred to above; that it was afterwards written at intervals, at the application of friends, sent to the printer in scraps, and never seen by the author till completed in print. To the present edition of his works will be added a life, and a critical estimate of his talents and productions. Dr. Gregory's superintendence will guarantee that the undertaking will be well executed. The typographical appearance of the first volume is very neat; though a smaller

type would have diminished the expense of the volume, and extended the circulation of Mr. Hall's writings.

*Elements of Physics, or Natural Philosophy, General and Medical.* By NEIL ARNOT, M.D. London: Longman and Co.

THIS work is already favourably known to many; and, did we not consider that its usefulness may be extended by our mite of approval and recommendation, we should not introduce it to the notice of our readers. In some previous reviews we have remarked that a study of the physical sciences, if connected with proper feelings and motives, must, by the knowledge of nature thence induced, impress the mind with devotional feelings, and prepare for a reception of those higher truths which are declared in Revelation. To reiterate this opinion may appear useless; but when so many are endeavouring to detach effect from cause, to make the contemplation of nature a subject unconnected with its Author, and thus to prevent that analysis which would ascend from visible things to the eternal Power and Godhead, our reiteration of an important truth will be excused if not justified.

Mr. Arnot constantly refers to God as the author of all the wonders we behold, and in a manner which evinces the reverence in which he holds the Great First Cause of being and intelligence. The title of the book indicates the nature of its contents, and the style in which the information respecting every branch of physical science is conveyed, is divested of technicality, familiar, and perspicuous. The introduction is especially worthy of an attentive perusal, as it not only takes a survey of scientific matters, but alludes to the effect which a knowledge of physics has on the political aspect and advancement of mankind, and displays an enlightened and comprehensive mind. In every way, indeed, is the work to be recommended.

*The Siege of Constantinople; and other Poems.* By NICHOLAS MICHELL. London: Smith and Elder.

THIS Poem, we fear, will not give the au-

thor reputation, or the public much pleasure. The story of it is briefly this. Arnold, the hero, is enamoured of Irene. They are separated, he is imprisoned, and she enters a convent at Constantinople. Arnold escapes from prison, and joins the Ottoman forces by whom the city is besieged. He gains access to Irene the night before the taking of the city, and endeavours to persuade her to fly with him. She refuses, and when the Turks enter the city on the next day, she flies to her father, who, just as Arnold is approaching, stabs her. He afterwards encounters Arnold, by whom he is killed. There is nothing above mediocrity in any part of the Poem, but a good deal below it. Sometimes the poet mistakes the requisite number of syllables for the heroic line; he frequently cuts off the *o* in the preposition to:—

"He clenched his hands, yet not t' express remorse."

An occasional elision of this kind may be tolerated; but its frequent occurrence is offensive and inexcusable, and evinces either indolence or want of skill. The author is also much addicted to omitting the conjunction:

"O for repose that none could mar—oppress."

Frequent omissions of this kind, not only destroy the harmony, but obscure the meaning of the verse. The work also abounds with inelegant inversions.

Mr. Michell seems to have tried to make his hero resemble the affected gloom and ferocity of Byron's Lara. He has, in the picture of Arnold, presented an apostate and a hypocrite, a man who had abandoned Christianity, and was insincere in his profession of Mahomedanism. But these little errors the author attempts to palliate by making the said Arnold very tender of Irene. This vice is recommended by its accidental alliance with tenderness; and the young might be led to conclude, that evil may be indulged without criminality, if associated with a solitary and almost powerless virtue. There are, however, some pretty lines in the Poem, but they are few, and not remarkable for originality. Of the minor pieces we can only say, that "*Village Bells*" seem to have a family likeness to Moore's "*Evening Bells*," and that "*Genius*," "*The Stars*," and "*Thun-*



der," are not allied with any thing novel or striking.

## POETRY.

### THE EVERLASTING HOME.

Where a sweet lawn its vernal surface spread  
And a calm lake reflected calmer skies,  
I saw a dial on whose face the sun  
Adumbrated the constant lapse of time,  
And, in this solitude serene, declar'd  
The measur'd hours of evanescent man.  
And as the shadow hasten'd on, I thought  
Of that remote or near, but certain hour  
When all, that e'er the visual sense beheld,  
Or on the ear the swift vibration gave,  
Should, to the conscious and percipient mind,  
Become as nought; and tender earthly ties,  
Or widely scatter'd and unfrequent bliss,  
Or chasing shade of oft oppressive woe,  
Should vanish like the vapour in the wind,  
And, as realities, be felt no more.  
Expanding and excursive Fancy ask'd,  
Is man a shadow, stealing o'er the earth,  
Seen in the ray of life's fast-fading sun,  
And lost in the deep darkness of the tomb?  
Or is the earth-sought fancied happiness  
The dim reflection of some brighter state,  
Whose distant flashes thrill across the mind,  
Attracted by the spirit in the breast?—  
Taught by Religion, by her God decreed,  
O Immortality, thou light of life,  
Thy bursting radiance illumines the soul  
Whene'er the comprehensive thought extends  
O'er the relations of that wonder, man!  
Thou bidst the dark and intervening veil  
Which hides the future, throw its folds aside,  
And heaven's splendours then are half reveal'd.  
O e'en excursive meek conjecture tell  
The thrilling blessedness which there awaits  
The virtuous and beatific soul,  
Tun'd to respond a Saviour's tender love?  
The soul her attributes must still retain  
Beyond the boundary of the darksome grave.  
The lapse of time, and matter's swift decay,  
The worn-out body crumbling in the tomb,  
Affect not that essential form deriv'd  
From spirit and from God. Volition, thought,  
The understanding, and impulsive will,  
Impassive—for activity design'd—  
And independent of material form,  
Death's last convulsion, or the body's power;  
Must still adapted kindred objects find  
On which their energies enlarg'd shall act.  
The piercing thought, then amplified in might,  
Shall view the providential course of God  
In guiding nations or redeeming men.  
Or scan with deep humility of heart,

Jehovah's advent midst tempestuous men,  
The mode of which the mind may then perceive.  
Or, stretching back to that far distant time  
When hollow space beheld his plastic power  
Launch forth a universe of rolling worlds,  
The process of creation then shall know.  
But shall the tender glowings of the heart—  
The sympathetic impulse, which is felt,  
On earth, at human happiness or woe,—  
Which spoke angelic influence within;  
Shall sympathy and love, and useful act,  
Become extinct; and, as announc'd by some,  
The noble powers of incorporeal mind  
Into a stagnant idleness descend  
And pass eternity in torpid rest?  
Earth with its knowledge, usefulness and love,  
Is but an index to a better state—  
The spirit's perfect and adapted sphere;  
Where all the attributes of vital mind  
Expand, and to their just proportions grow;  
While brilliant objects, such as never sense  
Beheld, within dark nature's drear domain,  
May there be found in bright variety,  
To exercise the nobler powers of thought.  
But those alone whose spirits are prepar'd  
By faith and goodness and the varied grace,  
Which God will culture in the human heart,  
Shall realize such scene. Be watchful then!  
Subdue each passion, purify thy mind,  
And bliss shall light thy everlasting home!  
P.

### THE UNFADING FLOWER.

*By the late Bishop Heber.*

By cool Siloam's shady rill  
How sweet the lily grows,  
How sweet the breath beneath the hill  
Of Sharon's dewy rose!  
To such the child, whose early feet  
The paths of peace have trod,  
Whose secret heart, with influence sweet,  
Is upwards drawn to God.  
By cool Siloam's shady rill  
The lily must decay;  
The rose that blooms beneath the hill  
Must shortly fade away.  
And soon, too soon, the wintry hour  
Of man's maturer age,  
Will shake the soul with sorrow's power,  
And stormy passions rage.  
O Thou, whose early feet were found  
Within thy Father's shrine,  
Whose years with changeless virtue crown'd  
Were all alike divine;  
Dependant on thy bounteous breath,  
We seek thy grace alone,  
In childhood, manhood, age, and death,  
To keep us still thy own.

## REPERTORY OF FACTS, *Observations, and Intelligence.*

### WAR.

THE sword, and that alone, cuts asunder the bond of consanguinity which unites man to man. As it immediately aims at the extinction of life, it is next to impossible to set limits to military science; for when men pass from the dominion of reason to that of force, whatever restraints are attempted to be laid on the passions will be feeble and fluctuating.—*R. Hall.*

### SELF-DENIAL.

THOUGHT and consideration, the voluntary denying ourselves many things which we desire, and a course of behaviour far from being always agreeable to us, are absolutely necessary to our acting even a common decent and common prudent part, so as to pass with any satisfaction through the present world, and be received upon any tolerably good terms it. Since this is the case, all presumption against self-denial and attention to our HIGHER INTERESTS is removed. The constitution of nature is as it is. Our happiness and misery are trusted to our conduct, and made to depend upon it. Somewhat, and, in many circumstances, a great deal too, is put upon us either to do or to suffer, as we chuse: and all the various miseries of life which people bring upon themselves by negligence and folly, and might have avoided by proper care, are instances of this; which miseries are, before hand, just as contingent and undetermined as their conduct, and left to be determined by it.—*Butler.*

### THE CAUSES OF POLITICAL CHANGES.

IN the common history of the world, as compiled by authors in general, almost all the great changes are confounded with the changes in their dynasties, and events are usually referred either to sovereigns, chiefs, heroes, or their armies, which do, in fact, originate from entirely different causes, either of an intellectual or moral nature. Governments depend far more than is generally supposed upon the opinion of the people, and upon the

spirit of the age and nation.—*Sir Humphry Davy.*

### APATHY.

THERE are some beings in the form of men who appear satisfied with their intellectual possessions, and seem to live without any desire of enlarging their conceptions; before whom the world passes without notice, and who are equally unmoved by nature or by art.—*Johnson.*

### LANGUAGE.

As regards many regions of the earth, history represents the early human inhabitants in states of ignorance and barbarism, which civilized man may shudder to contemplate. But these countries, occupied formerly by straggling hordes of miserable savages, are now become the abodes of myriads of peaceful, civilized, and friendly men, where the desert and impenetrable forest are changed into cultivated fields, rich gardens, and magnificent cities. It is the strong intellect of man, operating with the faculty of language as a means, has gradually worked this wonderful change. By language fathers communicated their gathered experience and reflections to their children, and these to succeeding children with new accumulation; and when, after many generations, the precious store had grown until simple memory could retain no more, the arts of writing, and then of printing, arose, making language visible and permanent, and enlarging illimitably the repositories of knowledge. Language thus, at the present moment of the world's existence, may be said to bind the whole human race of uncounted millions into one gigantic rational being, whose memory reaches to the beginning of written records, and retains imperishably the important events that have occurred, whose judgment, analysing the treasures of memory, has discovered many of the sublime and unchanging laws of nature, and has built on them the arts of life, and through them, piercing far into futurity, sees clearly many of the events that are to come, and whose eyes, and ears, and observant mind, at this moment, in every corner of the earth, are watching and recording new phenomena, for the purpose of still better comprehending the mag-

nificence and beautiful order of creation, and more worthily adoring its beneficent Author.—*Arnot.*

#### TRUE COURAGE.

TRUE courage consists in resisting misfortune and aggression as much and as long as possible; and, if further resistance be found impossible, in bearing adversity with a noble magnanimity, and suffering with a steady unshaken fortitude. But an inclination to inflict evil on others, is not a characteristic of true courage but of savage ferocity.

#### WAVES.

THE velocity of waves has relation to their magnitude. The large waves proceed at the rate of from thirty to forty miles an hour. But it is a vulgar belief that the water itself advances with the speed of the wave, but in fact the *form* only advances, while the *substance*, except a little spray above, remains rising and falling in the same place with the regularity of a pendulum. A wave of water, in this respect, is exactly imitated by the wave running along a stretched rope when one end is shaken; or by the mimic waves of our theatres, which are generally undulation of long pieces of carpet moved by attendants. But when a wave reaches a shallow bank or breach, the water becomes really progressive; for then, as it cannot sink directly downwards, it falls over and forwards, seeking the level.—*Arnot.*

#### THE CURSE BY BELL, BOOK, AND CANDLE.

BETWEEN the seventh and tenth centuries great solemnities were added to the sentence of excommunication. The most important was the extinction of lamps or candles, by throwing them to the ground, with a solemn imprecation that the person against whom the excommunication was pronounced, might be in like manner extinguished, or destroyed, by the vengeance of God. The people were summoned to attend this ceremony by the sound of a *bell*, and the curses were pronounced out of a *book* by the minister, standing in a balcony. Hence originated the phrase, "to curse by bell, book, and candle."—*Gregory's Church History.*

#### ENJOYMENT OF ANIMALS.

IN a state of nature, no race of animals is unhappy; they are all adapted to the mode of life which God has designed them to lead; and their chief enjoyment consists in pursuing their natural habits, whatever they may be. The woodpecker, while boring a tree, and clinging to it for hours by its scendent feet, is just as happy as the eagle is, when perched on the mountain-cliff, or pouncing on its quarry from the clouds. Neither could lead the life of the other, but each is happy in the state which has been assigned to it; and this is observable throughout nature. A rat which burrows in the ditch, is as happy as it could desire, so long as it can find sufficient garbage to feed on; and a heron, immovably fixed, watching for the approach of small fish and frogs, has, there can be little doubt, as much pleasure as any lover of the angle can enjoy while wearing out the summer day in making his light float, and waiting, in mute expectation, the wished-for bite. We generally connect rapidity or slowness of motion with the ideas we form of an animal's happiness. If, like the tortoise, it move with slow and measured step, we pity or despise its melancholy sluggish condition. On the other hand, enjoyment seems always to be the concomitant of celerity of motion. A fly dancing in the air seems more happy than the spider lurking in his den: but these and all other animals, are happy, each in its own way; and the habits of one, constituted as the creatures are, could form no source of felicity to another, but the very reverse.—*Drummond.*

#### NOTICES TO CORRESPONDENTS.

The Letter addressed by Mr. Mathews to Mr. Taylor, could not, we imagine, be productive of any certain benefit; and, as it is also of considerable length, we must decline inserting it.

We are obliged for the suggestion of *Alciphron*, but do not know to what he referred in our review of the Religion of Socrates.

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